

A DECLARATION

Of several Members of the Churches of Christ;

Being a few of the despised *Remnant* in *London*, and elsewhere, that yet cleave close to the *Cause* and *Interest* of our Lord *Jesus*, so much disowned and rejected in these times of *Apostacie*, and in this hour of our great *tribulation* and *temptation*.

IN the Name of *Jehovah-Nissi*, (*Exod. 17. 15.*) our Lord *Christ* *Pro- tector* of his people, *King* of *Saints* and *Nations*: To all that are sanctified in *Jesus Christ*, whether in *Churches*, or our, that partake of the same Faith (with us) of our Lord *Jesus*, especially the sealed number now upon their *Watch*, that have not defiled their *Garments*, whose robes are washed with the blood of the *Lamb*, that are redeemed from among men, and follow the *Lamb* whithersoever he goeth, in these three *Nations* or elsewhere: We their unworthy Brethren, one with them in the present *Sufferings* of our Lord *Jesus* and his *Saints*, in the behalf of our selves and many others, do from the bottom of our hearts, wish like Faith Grace, Light Zeal, Joy and Peace, which we enjoy from God the Father, and *Jesus Christ* our Lord. Amen.

FOrasmuch as we believe many godly people in these three *Nations* and elsewhere, are deceived (and therefore unsatisfied) concerning us in the matters of our Faith, relating to the most precious *Cause*, *Interest*, and *Monarchy* of the Lord *Christ*, (which we cleave unto) through misrepresentations and false reports made of us and our *Principles*, by *Persons*, and *Letters* posted about the *Nations* for that purpose, full of errors, mistakes, unchristian censures, uncharitable reproaches and invectives, wherein the *Adversaries* have all the advantage against us that worldly power can possess them with: But now, that we may no longer (by a forced silence) be a dissatisfaction to our friends, grievance to the truth, offence to the *Saints*, a trouble to our own consciences, and advantage to the *Adversaries*, or be so much the Subject (as we have been) of our *Enemies* malice, to forge their lyes, jealousies, or evil reports upon, nor yet be suspicious to many, and for signes and wonders to most in the *Commonwealth*, as if we were monsters, and not men; infidels, and not believers, enemies to *Government*, and not *Orators* for it day and night, as God hath appointed it: We shall therefore (in the behalf of thousands more (we hope) one with us herein) in all faithfulness, meekness, and clearness, declare unto you, (and to all the world) how far we are engaged in this most glorious (though crucified) cause of *Christ*, (maugre all opposition of Men or Devils) in as little room as this short Narrative will allow us, being awakened thereunto every day. Yet it cannot be expected, that in this Paper we should relate all our grievances, lay down all our grounds, or answer all



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Objections, (which we hope to do hereafter) but onely so far as may make obvious to any unbyassed eye or understanding, the just rise of our *Discontents, Troubles, and Dissatisfactions*, and as may exonerate our souls in the sight of Heaven and earth.

O our bowels! our bowels! our hearts even ake, and are pained within us, to hear the doleful and daily groans of Gods people, crying out, O where are our *Deliverers and Saviours*! The reeds that we leaned upon, have pierced our hands, and we bleed! and after our eyes fail with looking for *Freedom, Peace, and Light*, behold *Darkness, Oppression, and Distraction*, more then ever! and what hope is left us? And all this through the declension of the *Armies first Principles*, and former *Declarations*, extant to the view of the world: Witness pag. 14, 15. of the Remonstr. *Albans*, and pag. 66. They urge it upon the grounds of *Common right, Freedom, and Safety*, that *Parliaments* be by a certain *succession, Annually, or Biennially*. And in their Declar. June 14. 1647. pag. 8, 9. they declare this to essential and fundamental to *Freedom*, as that it cannot, nor ought it to be denied or withholden from us: and that arbitrary or absolute power in any person or persons during life, doth not render that State any better then *Tyranny*, nor the people subjected thereto any better then *vassals*. And therefore they say, pag. 9. we are so far from designing or complying to have an absolute or arbitrary power signed or settled for continuance in any persons whatsoever, as that (if we might be sure to obtain it) we cannot wish to have it so in the persons of any whom we could most confide in, or who should appear most of our own opinions or principles, or whom we might have most personal assurance of, or interest in, but that the Authority of this Kingdom in Parliament, may ever stand, and have its course. Yet for all this, were not the last Parliament dissolved, for that they would rule as *Saints*, (or part of the fifth Monarchy, for Christ?) and for doing that the former Parliament neglected, and therefore were dissolved? and for doing that which the Army and good people had many yeers declared to be their duty to do? viz. Remonstr. p. 20. And have not some by Printing opprobriously and injuriously abused those precious Members that stood for the *Magistracy and Ministry* of the Gospel or *unction*, as if they would have had no Government, no Ministers, nor propriety at all? and, after all their integrity, cast an *Odium* upon them, and upon the name of *Saints*, yea, and upon the Interest of Christ, against which they have opened the mouthes of many thousands to blasphemy? O these are the swords which pierce our hearts! Besides, doth not this personal interest now up, look too much alike that which God hath confounded and stamped upon before our eyes? in the same predicament of *Pride, Profaneß, Persecution of Saints, and Oppression*, with them that went before? Oh! are not the wicked exalted on every side, and such taken up again, (*Malignants and others*) as not long since they most declaim'd against? and are not the *Saints* (and them onely, or mostly) afflicted, cast out of their *Assemblies* from praying and preaching? and some of the faithfullest of them in all these Wars, now closely imprisoned (for their Consciences, and this Cause of Christ) from the common air, yea, cast among malefactors condemned; threatned, reproached, and trampled on? Oh! can we have hearts so hard, as to mention these, and (many more) such-like effects, without yerning and mourning? Besides, are not the new Court of *Tryers* at White-hall for Ministers, of like make with the *Bishops High-Commission-Court*? The graven image of the worldly power, creating a worldly clergie, for worldly ends, highly scandalous, & against the rule of the Gospel and faith of Christ, and as much to be exploded as the *Pope and Prelate*? Notwithstanding they assume the title of *Orthodox and soundness* of opinion to themselves, and upon that account charge others (that are not one with them in their carnal and Antichristian interest) with Errors and rashness. But, as the Declaration of the Army to Scotland (page 15.) saith, This hath been found in all ages of high advantage to them that assumed it, that it were strange if those

those (Civil Tryers) should not have used it to smite them withal, whom they would render odious and destroy. And is not this against their own Declaration to Scotland, pag. 8. where they say, That that Church-Government which is of God, God's own means, viz. his word, must establish, without a busie meddling with, or engaging of the Authorities of the world? And the Lord General CROMWEL in his Letter to the Kirk-Assembly from Dunbar, page 11. saith, It is worth considering, how those Ministers take into their hands the instruments of a foolish shepherd, that meddle with worldly Politics, or Earthly Powers, to set up that which they call the kingdom of Christ, which indeed is neither it, nor if it were, would such means be found effectual for that end, and neglect, and trust not to the word of God, the Sword of the Spirit, &c. Is not this all true in the Tryers? And is not this also against their own Remonstrance Albans, page 20. where they declare it the Parliaments part, to protect religious men, and take away all the corrupted Forms of outside-Religion, and (National) Church-state, whether imposed without Law, or rooted in Law in times of Popish Ignorance or Idolatry, or of Gospels dimmer light; and also to take away the dependence of the (National) Clergie in Civil Laws and Ecclesiastical Affairs, which they had upon the King; or that interest of the Clergie in Civil Laws and Affairs, which the craft of both in length of time had wrought for each other: But that the King's part was to discountenance the Godly, or any conscience obliging above or against humane or outward Constitutions, and to uphold and maintain the Civil dependence of the Clergie, and their Church-matters under him. Our bowels are so moved at these things, that we cannot refrain from bewailing our condition, after so vast a stream and treasure of the blood, tears, prayers, lives, and spoils of our dearest relations. O did we ever think to see so many hopeful Instruments in the Army, Churches, and elsewhere, to be so fully gorged with the flesh of Kings, Captains, and Nobles? &c. (i. e. with their Lands, Mannors, Estates, Parks, and Palaces) so as to sit at ease, and comply with Antichrist, the World, Worldly Church and Clergie: Oh! how hath the Cup of the Whore foxt and enchanted men! viz. with the wine of the wrath of her Fornication, to commit sin with her daily, (which the sober blush to see) and to paint her over afresh, for New lovers to lie down with, to their utter ruine! O the Mystery of Iniquity works apace! This subtil spirit and soul of Antichristianism (in a New body) hath bewitched many of the Common sort, and is wonderful cunning to deceive; although by this universal Falling away amongst us, the man of sin is (blessed by Jehovah) more discovered then ever, who must be destroyed with the breath of Christ's mouth, and brightness of his coming. Yet under a sad sense of so many fresh Assaults which the Saints meet with daily by outward violence, and Ecclesiastical tyranny, and in a clear apprehension of that heavie Doom and Precipice hard by (we verily believe) upon all those Powers and Interests of men, which keep warm the Seat of the bloody Beast for the Mother of harlots: And after many solemn meetings and seekings of God for a special presence, rolling our selves onely on his Arm, having no carnal confidence (blessed be our wise God) now left us to look upon, we are fully perswaded in our souls, that he who hath hitherto most eminently appeared, and plainly owned this blessed Cause (which the Apostates of the times have cast aside, and we yet cleave unto) in England, Ireland, Scotland, & elsewhere, according to the Faith and prayers of his poor despised people, that he will yet appear, and that more eminently (and terribly too) to save then ever, and witness to the righteousness of his own Cause, and the innocencie of his servants that suffer therein, in great mercy & pity, passing by the failings and infirmities of us his poor creatures. Therefore though we are sure that God will vindicate His own Name to purpose, ere long, under so much reproach yet in the dread of that Name, we appeal unto the Lord, who will be a swift witness against us if we utter these things in hypocrisie, or for base ends, or for any carnal personal interest

whatsoever, if we are not in the *sincerity* and *simplicity* of our hearts (so far as we have one true grain of grace in us) for Christ alone, and his poor rejected Cause and People, that we may ease and exonerate our selves in the sense we have of our duty herein, and be withdrawn (to the eye of all) from partaking in the crying sins and Apostacie of the Times; with all faithfulness, holy awe, and humility, we profess and declare,

1. For this Cause and Kingly interest of our Lord Jesus, in England, Ireland, and Scotland, or elsewhere, according to the several Declarations of the Army, sealed to with the blood of thousands of the precious Saints, the cry of whose blood is for Christ, according to the Declaration of the Army to Scotland, pag. 36, 37, 38, 39. who declare, They were stirred up by the Lord to assist the Parliament against the King, for this end, To bring about the destruction of Antichrist, and the deliverance of his true Church and people; and upon this simple account was it, that they engaged in the wars of the three Nations, against all Opposers of this work of Jesus Christ; having these things singly in their eye, viz. the destruction of Antichrist, and advancement of the Kingdom of Jesus Christ, and deliverance and reformation of his Church, and the establishment of Christs Ordinances according to his Word, and the just Civil Liberties of English-men. And this they declare, with the loss of many precious Saints, pag. 38. That they engaged against the late King and his Monarchy, as one of the ten horns of the Beast, guilty of the blood of the Saints: which act (say they) they are confident God will own against all Kingdoms or Nations that

(b) Then owning the Congregated Churches, as appears by Letters written to Mr. Feak, and Mr. Simpson, and the Churches that walk in fellowship with them, and others, &c.

will oppose them, and that will not suffer Jesus Christ to be King. So pag. 39. they declare, they value the Churches (b) of Christ, who are the lot of Gods inheritance, a thousand times beyond their own lives; and that it is their duty to persevere therein to the utmost hazard of their lives: and that the Lord made them instruments to vex all in his sore displeasure, that take counsel against Christ, whom the Lord hath anointed and decreed King: And that they were not merely the servants of man; and that they not onely proclaimed Jesus Christ, King of Saints, to be King, but that they would submit to him (alone) upon his own terms, and admit him (onely) to the exercise of his Royal Authority. Therefore say they, in p. 40. we beseech you, in the fear of God, look about you: for our Lord Jesus is coming, &c. Now accordingly we have and do declare for this Royal Interest of Christ, which ought to be set up, (which so much blood hath been poured out for like water in the three Nations.) This Cause of Christ was magnified by God, in answering the Dunbar-Appeal against the King of Scots: The English Army appealing to God, according to the Act of Parliament, 1648. declaring it High Treason to set up Charles Stuart, or any Other Person, Chief Magistrate in England or Ireland, or any of the Dominions thereunto belonging. And as our Appeal was for No King but Jesus, (by which were the greatest Victories obtained that we had) the Scots Appeal on the other side was for A King, or personal interest of Man, &c. Gods Answer was so full and wonderful on the No King's side but Jesus, and according to the Act of Parliament, (upon which the Army marched against the King of Scots) that all Scotland was given in in few months, and their Armies destroyed: And, to use the very words of the Act of Parliament, Die Martis, 17 Septemb. 1650. this Answer was enriched with so many remarkable circumstances as is to be admired at by succeeding Generations; evidencing such a divine presence, as the Commonwealth can never be thankful enough for: And that it was given in as a Seal or Confirmation from heaven, of the justness of this Cause; after solemn Appeals made on both sides to God himself, the Righteous Judge in this War between England and Scotland: and that God did so decide

decide the Controversie (himself) was of such value and high consequence, that Generations to come may taste the sweet of it, &c. Besides all this, much more we might mention (of their own) for this Cause and Kingly interest of Christ, which we are resolved to adhere to, and (if the Lord will enable us) never to recede from, but to live and die in it. Neither is it a Resisting of Government, (as some say of us) but a Reforming of it (which our Principles lead us to) according to the word. And seeing the Army and Parliament have often declared, as pag 7. of Declar. June 14. 1647. No resisting of Magistracie to side with Just Principles; upon which Maxime they assisted the Parliament against the King; and that it is one Witness of God in the world to carry on a Testimony against the Injustice and Unrighteousness of men, and against the miscarriages of Governments, when corrupted, or declining from their Primitive and Original Glory. We use their own words. 'Tis true, Every soul must be subject to the higher Powers; and it is in obedience thereunto, that we are subject to Christ, and stand by this his Cause (as we do) so long as the Controversie is not now (with us) between man and man, (as was wont to be in other Ages) but it is between Christ and man: Which of these two then shall have the absolute power of Government in the Nations? And who are the resisters of the higher powers which are of God, those that own, or those that oppose Christ's claim? Judge ye!

2. Because the Goutsens of the Times are ever blowing up the flames upon us, and incensing the present worldly powers and others against us, with their lying accusations and evil surmisings, as the Adversaries did, Ezra 4. and Nehem. 6. against Judah and Jerusalem, (to render them odious to Artaxerxes) that they intended to Rebel when they had done their building; and that if he suffered them to go on, it would hinder his Revenue, &c. and so Sanballat sent Nehemiah word, that he and the Jews intended to Rebel, when they had done with the walls they were about: and all this, to weaken the hands of them that had a minde to work: Therefore to avoid such jealousies and fears, we do freely declare against all Carnal Plots, Devilish Designs, or Ungodly Combinations of Men whatsoever, as inconsistent with those gracious Principles which have (we hope) carried us (and yet do daily) into a Spiritual warfare and hot contest for this Cause of Christ, by the Word, Faith, Prayer, and Solemn Appeals unto our God, the righteous Judge of heaven and earth. And indeed, being (thus) armed with the whole armour of God, we dare (as before) wrestle with principalities and powers; and, through the grace of our God, we are not afraid of their Armies or Numbers, but (although we have not the least Reliance on any arm of flesh, yet) we can bid defiance unto all the Enemies of this glorious Cause of Christ contended for by the Saints, with those means that God's Word leads us unto; for which, our dear brethren are imprisoned, and suffer persecution at this day. Therefore in a just and necessary defence of what is dearer to us than our lives, (bought with the price of the Blood of Christ, and thousands of his dearest Saints) we call Heaven and Earth to witness between Us and our Brethren that have denied us and this Cause! For in Cases not clearly or properly under man's judgment, or where it is not easie for man to give a certain judgment, the Engaged upon sure Principles and Presences do centre in Appeals to God for Judgment: and so did the two Tribes and a half, Josh. 22. for that it is then the proper work of God to bear witness, and give righteous judgment: which as he hath always done, sooner or later, clearer or darker, after the Appeal is made to him; so in this last age and part of the world he hath made more haste then formerly to judgement, and given it more quickly, speedily, and terribly, and made his own Arm so bare therein, as all men might see it: witness the foresaid Appeal at Dunbar. In the same Cause the Appeal is now made (by us) again. All which hath induced us to take up the Word of God, Faith, and Prayer (by Solemn Appeals

peals to the just Judge of heaven and earth) in the like and the same Cause. A few particulars of the Matter whereof, take as followeth.

Psal. 66. 13, 14.

Deut. 23. 21.

Eccles. 5. 3, 4, 5, 6.

1. About their *Vows, Declarations, Promises, Engagements*, made unto God for *Christ and his interest*, in time of their great *distress*: all which, are they not broken, both as to *Magistracie, Ministry, Churches, Liberty*, and the *Right of the Saints* of the

most High? We appeal to God.

2. Whether an espousing of the *same*, or a *like Interest* with that which God hath destroyed before our eyes, and rejecting this *blessed Cause* of Christ, King of the Nations, for a *Personal Cause* of Man, as we now conceive, *Jer. 3. 1. Mal. 1. 11.* be not a provocation of God in the highest degree, and too full a testimony of the foulest Hypocrisie and Selfishness in them, whose former Profession and Declarations obliged them to the contrary?

3. Whether a *persecuting and imprisoning* some of the choicest and holiest servants of Christ, in the present *light and work* of this Generation, whilst the Wicked are *exalted on every side*, and such as were *cast by, taken up again*, *Isai. 49. 24, 25. Jer. 13. 17.* be of God, or no?

4. Whether the *violence and force, flattery*, or any other ways which are used, to compel any of us, against our Consciences, to prostrate to *mens carnal interests*, and to sin against the light, be according to their former pretended Principles, or the Word of God?

5. Whether their *unjust and unchristian accusations* of us in the face of the world, are not full of *loathsome and cruel lyes*, whilst they spread about, That we are *against Magistracie, Ministry, Propriety, Ordinances*, and the like? Whether it be so or no, we appeal to him that judgeth righteously.

6. Their *oxing and rising up against* the Spirit of God, which they call an *Impostor*, and the *false, devilish, fanatick Spirit* of *Black-Fryers*, or *Alhallows-meeting*; speaking blasphemously against it, and that frequently: wherein we appeal to the Lord to judge, Whether that Spirit that is among them, leading to *Pride, Pomp, Worldliness, Carnality, Lying, Persecution, and Blaspheming*; or that Spirit which leads us day and night to the duty of Faith, Assembling, Praying, Preaching, Exhorting, and building up in the *present Truth* contested against by them, and to Comforting, Counselling, and Quickning up one another every day to hold fast our Profession without wavering, to Self-denying and Mortification, that we may not minde the present world, nor the vanities thereof: whether this Spirit, our *infirmities* excepted, or theirs, which acts them, be of God; and which is the *devillish, worldly, and deluding spirit*. *Isa. 63. 10. 2 Pet. 2. 7, 8.*

7. Is not *pomp, pride, and vanity* in Court and elsewhere, now up again, (in some respects more then ever) so much contested and inveighed against for so many yeers together, by themselves and others? Whether by these (amongst other things) they have not opened the mouthes of the *Enemies* to blaspheme Christ and his Spirit? to reproach his Cause, and to harden their hearts? And whether they have not given advantage to *Ch. St.* or some others, to *invade* us, our lives, our relations, afresh, by open Wars, inundations of blood and mischief, so as seems to make void and uneffectual many yeers Wars, with vast treasure, expence, and blood?

8. Whereas they say, we are *all for wars*, and would have *no Peace* with the nations round about; we appeal to God therein, whether we are not for the best, safest, and lasting (godly) Peace? and, were it God's will, could with no more blood might be shed! Although we would not willingly see a *Peate* (worse then war) made with the *nations*, against the *word of God, Safety and Liberties of the good people*, (for which so many

many have bled both by land and sea) and upon such terms too, as makes more for the interest of *some men*, then for the *Publike* ; or upon such Articles (as might make us blush for shame, *at this time of the Day*, and after so many *out-goings* of God in the midst of us, as have not so much as one Article for the *Lord Jesus* or his *Saints*, (that are in the *present work* of this Generation, concerning *Christs Kingdom* or Interest, to subscribe unto, *Num. 33. 52, 53.* to the end. *Exod. 23. 32, 33, & 34.* Chap. 12. 13.

Upon these (and many other) Grounds, we are *induced* (and are * *Josh. 22. 34.* resolved, in the strength of Christ) to keep up the *Altar* * *ED*, and continue our *Appeal*, until the Lord doth answer in *justice*, and yet in much *mercy*, to his poor little *remnant*, (which we are persuaded will be *speedily*) as *Luke 18. 7, 8.* And if men will (yet) needs blinde their eyes, and harden their hearts, (we could wish it be not to their destruction) yet we do bless our *heavenly Father* that hath *opened our eyes*, and *kept our feet from falling*, (with them) that we can so *comfortably* see the things that concern our (best) *peace*, according to the *Law* and the *Testimony*, in the *sure word of Prophecie*. Blessed be *JEHOVAH*. Amen, Amen.

3. But thirdly and lastly, for that we finde much *Misunderstanding* among *some*, and *Misrepresentations* among *most*, of the *Fifth Monarchy*, or *Kingdom of Christ* in the *Nations*, which the holy Scriptures, both in the Old and New Testament, do clearly and plentifully declare, with a positive period to the *worldly*, *Heathenish Laws*, *Ordinances*, and *Constitutions* of men, as they are now executed in the *Nations* of the *world*: And whereas it is also upon the hearts of many of the *choice servants* of God, that in this present Age the Lord *JEHOVAH* is setting up the *fifth Kingdom*, (as *Dan. 2. 44. & 7. 22, 26, 27. & Zech. 21.*) which shall not be *left to other people*, but shall *break in pieces all the four kingdoms*, and *remain for ever and ever*; and that (at this time) whereas the fourth Monarchy is partly broken in these *Nations*, that Christ may be the *only Potentate*, the *King of kings*, and of all *Nations*, *1 Tim. 6. 15. Micah 4. 7. Zech. 9. 9, 10. Col. 1. 16. Heb. 2. 8. Rev. 11. 15. & 17.* Chap. 14 & 19. Chap. 15. 16. Now finding this (the *present Truth*) so much opposed by the *National Rulers* and their *clergie*, yea, and by some *godly people* and *Church-members*, accounted *Orthodox*, who cannot *endure* this day of *Christs coming*; We therefore are resolved, according to the *presence* and *assistance* of the Lord with us, to entertain a *serious Consideration* and *Debate* for the benefit of all others, touching the premises, *viz.* of the *Laws*, *Subjects*, *Extent*, *Rise*, *Time*, *Place*, *Offices*, and *Officers* of the *fifth Monarchy*, or *Kingdom*, whereby the *world* must be governed according to the *Word of God*, without the *mixture* (as now is) of *Mens Laws* and *Inventions*, whether in respect of *Magistracie* or *Ministry*, *Church* or *civil affairs*: which Debate we intend to hold *once a week* in this *City of London*: And we desire our *beloved brethren* which are one with us in the *present Truth* and *sufferings*, whether in *Churches* or *out*, whether in *City* or *Country*, (that are enlightened) to take special notice of it, for this *end*, that they may enjoy the like *freedom* with us in those *Meetings* and *Debates*, as often as they please to come. And, if the Lord give us the *liberty*, we do purpose to proceed with the *Debate* of it from *this day* onward, until we have taken up a *full and clear Narrative* thereof (so far as shall appear to us) out of the *Scriptures*, fit to *publish* to the *view* of all men, that our *Principles* in that point of the *fifth Monarchy* may be fully known, with desire to know what any of our *Adversaries* (now against us) shall have to say to us or to our *Principles* therein; who are contented with all our souls (the Lord knows) to be *convinced* of any *Error* or *Mistakes* by the *Word of Truth*: But we think not *imprudent* or *persecuting* us, a *competent* or *fit way* to convince our *consciences*, if we were in *Errors*, as they pretend.

And although we need no Law of Men to allow us this Liberty, it being our Birth-right in Christ among Christians, and so fully warranted by the Word of God, and practice of Primitive Saints: Yet if we should condescend to the notions of our times, we could tell them, The instrument intitled, *The Government of the Commonwealth of England, Scotland, and Ireland*, in the five and twentieth Article declares, *That Liberty shall be given to discover and confute Error and Heresie, and whatsoever is contrary to sound doctrine*: All which the Engager, fol. 46. hath promised in the presence of God to observe, and cause to be observed, to his power; subscribed, O. CROMWELL. In the mean time, men would do well to take heed of blaspheming, reproaching Christ, his Spirit and his Monarchy, as they do daily (for which our hearts are grieved within us) and to search the Scriptures whether these things be so or no. For as the Lord Cromwell writes, in his own Letter to the Kirk of Scotland, *The word of the Lord may be so some a word of judgement, that they may fall backward, and be broken, and snared, and taken; there may be a spiritual fulness, which the world may call a drunkenness, (or giddiness)* Act. 2. O that we might beseech such in the bleeding bowels of Christ, (crucified before our eyes) to think it possible they may be mistaken! Though the Great Ones, and wise Ones, Priests and Rulers, Scribes and Pharisees, and Orthodox Professors (so accounted of the times) were all on their side; yet a little handful of the weak ones may have the Truth (though but the despised persecuted truth) on their side. And we do in the tenderness of our hearts and affections to all that are faithful, beg of them in the Name of the Lord Jesus, (who is coming to reign righteously and gloriously) that they will have nothing to do with them that are guilty of so great sin, lest partaking of their sins, they partake also of their Plagues. And we hope the Lord will enable us to undergo the sharpness of this Day, for our dear Christ and his Cause, through the Reproaches, Imprisonments, Persecutions, unjust Charges, and other things, or all these things, which are laid upon us, or are like to be laid upon us, whether less or more, so we may drink out of Christ's Cup, and pledge our Master, who first drank to us the bitter Potion.

We shall close at present with our heartiest Prayers and Supplications, That God the Father of our Lord Jesus Christ would in his due time cast down all those carnal, earthly, cruel, and political combinations of men (of all sorts) that would not have him to Reign over us, but set up themselves, and their own corrupted Interests, in the room of that Scepter of righteousness which he hath given into the hands of his dear Son; that he would by his Spirit (resting and abiding upon you and us) keep up all our hearts in a constant and patient waiting for his coming till he comes: Even so come quickly, Lord Jesus come quickly.

After this Copie is subscribed, you are desired to return it with all speed possible, to your affectionate friend and brother in our Lord Jesus,

